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THE SLAYING OF THE WITNESSES.

THE SECOND WOE IS PAST

AND BEHOLD

THE THIRD WOE COMETH QUICKLY.

BY S. S. BREWER.

And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth"—Rev. 11: 18

Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets"—Amos 3: 7

"I am God, and there is none like me, declaring the end from the beginning"
Isa 46: 9

BUT YE, BRETHREN, ARE NOT IN DARKNESS, THAT THAT DAY SHOULD OVERTAKE YOU AS A THIEF."—1 Thess. 5: 4.

Therefore let US NOT SLEEP, as do others, BUT LET US WATCH and BE SOBER."
1 Thess 5: 6

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No.

THE SLAYING OF THE WITNESSES.

BY S. S. BREWER.

VARIOUS indeed have been and yet are the opinions of good men upon this subject. Some consider it in the past; others in the future, and as all the lovers of God's precious word are interested in its teaching, especially those that are waiting for the return of our Lord, may be interested in some suggestions on this highly figurative portion of God's precious word, praying for the divine illumination to direct my mind and guide my pen while I transcribe my views and submit them to the candor of those into whose hands these pages may fall.

Rev. 11: 3. "And I will give power unto MY TWO WITNESSES, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth."

The first object to be obtained is to settle in our minds who the speaker is. This may be attained by reference to the introduction of the book: "The Revelation of Jesus Christ, which GOD GAVE UNTO HIM." We conclude IT IS THE LORD JESUS CHRIST. FIRST, the witnesses, in our humble opinion, is not the church nor any two men.

John 5: 33, 34. "Ye sent unto John, and he bare witness unto the truth. BUT I RECEIVE NOT TESTIMONY FROM MAN."

To testify, is to avouch or affirm, to publish, to *witness*. This the scriptures have and are yet faithfully doing. The above testimony settles this point; the witnesses are not two men.

SECOND, we believe the Old and New Testaments are the witnesses, coming not "by the will of man, but holy *men of God*, who spake (and wrote,) moved by the *holy spirit*, as

Samuel declares, "The spirit of the Lord spake by me, and his word was in my tongue," and under its divine impulse they wrote. The Old Testament is the FIRST WITNESS. The blessed Saviour declared, "If I bear witness of myself, my witness is not true," and then testifies, "And the Father himself which hath sent me, hath BORNE WITNESS of me," and then refers them to the faithful and true witness, in the following conclusive terms:

John 5: 39. "Search the scriptures; for in them ye think ye have eternal life: and they are they WHICH TESTIFY OF ME."

The testimony of the apostle, it seems to me, is conclusive.

Acts 10: 43. "TO HIM GIVE ALL THE PROPHETS WITNESS, that through his name whosoever believeth in him shall receive remission of sins."

See also the apostle Paul in Romans 3: 21. "But now the righteousness of God without the law is manifested being WITNESSED BY THE LAW AND THE PROPHETS." Moses appears to have had the same idea, as from those dim distant ages he beheld the future of his erring brethren. Please notice

Deut. 31: 26. "Take this BOOK OF THE LAW, and put it in the side of the ark of the covenant of the Lord your God, that it may be there FOR A WITNESS AGAINST THEE."

We think, dear reader, that the above is clearly proven, that THE OLD TESTAMENT IS ONE OF THE WITNESSES; it testifies of all things pertaining to our divine Lord, and it will doubtless *witness* in the day of judgment against all that have broken the law, as the apostle declares, "As many as have sinned in the law shall be *judged by the law*."

THE NEW TESTAMENT, I consider the SECOND WITNESS. Our Lord having made declaration that he received not testimony from man, then testifieth in

John 5: 36. "But I have greater witness than that of John: for the works which the Father hath given me to finish, the

same works that I do, bear witness of me, that the Father hath sent me."

The works that Jesus performed are recorded in the *New Testament*. The law and the prophets witnessed of his birth, generation, and time of his first advent, and looked *forward* to his humiliation. The *New Testament* records the veracity of all that holy men foretold, also his unearthly, deep and undying love for sinners, even in the very last moments of exquisite agony, when the suffering of his physical nature must have been beyond our powers to conceive, as his lacerated body hung upon the gory iron, the living, quivering flesh reeking with blood, and that lovely head encircled with a wreath of thorns. Ah! dear reader, what mental anguish must have burdened the innocent heart of that dear lamb of God, as he heard the cruel railing, when pouring out his life even unto death for them. Well might one exclaim,

"O lamb of God, was ever pain,
Was ever grief like thine."

But not only does the New Testament *witness* to his suffering, and the mighty deeds and miracles he performed, but it also declares that by it we shall be judged; it will *witness* against all that have rejected it; the signs of his second coming are all embodied in it; God made declaration in the Old: "Surely the Lord God will do nothing but he revealeth his secrets unto his servants the prophets;" and in the New, we find its pages replete with evidences sufficient to convince the mind of faith, when *we may know* that he is near, and also the generation that shall see him revealed; hence the Lord in reply to the interrogatory, "What shall be the sign of thy coming and the end of the world?" made declaration in Matthew 24: "*This gospel of the kingdom shall be preached in all the world FOR A WITNESS unto all nations, and then shall the end come.*"

Viewing the subject as we do, we consider the point set-

ted THAT THE OLD AND NEW TESTAMENTS ARE THE TWO WITNESSES, which brings us to notice in the

THIRD place, THEIR PROPHESYING IN SACKCLOTH. This term is to be understood metaphorically, and is true in a twofold sense.

First, it conveys the idea of great calamity, grief and suffering, and most certainly this was true during the 1260 years of papal intolerance, when the apocalyptic "scarlet-colored beast," wielding the thunders of the Vatican, with neither head to think, nor heart to feel for injured innocence, hurled the bolts of his envenomed fury and fiery indignation against the helpless and feeble church of Christ, during the above period, and with all the complicated machinery of the horrid inquisition, with starving, drowning, burning, torturing with racks, wheels, pulleys, iron collars and every imaginable instrument that Dominican genius could invent. Truly that was a sackcloth state of the church, and it is utterly impossible for any one to doubt this fact. Truly in the prophetic language of the beloved Daniel, "*He shall wear out the saints of the Most High,*" it is true in a secondary sense.

Second, the church of Rome declared it was dangerous for the people to read the Bible without the annotations of the clergy, and by misconstruing them and perverting them intentionally from their legitimate and plain sense and meaning, they threw a veil of darkness or "*sackcloth*" over them. It is said the sun became "black as sackcloth of hair," that is, it did not present its natural light; neither did the Romish clergy permit the words of God, his "two witnesses," to give their true light; the clergy put darkness for light and taught that evil was good and good evil, and lengthened out iniquity like a cart-rope; they changed the divine ordinances and instituted the canonizing and worshipping of saints, purgatory and transferring of *immortal souls therefrom*, doing

penance, granting of indulgences to and pardon for sin, withholding the scriptures from the laity and keeping them in darkness, through monkish ignorance, bigotry and superstition; truly the words of God was in a *sackcloth* state, and in a great measure hid from the world. The power John speaks of in Rev. 17: 18, reigning over "the kings of the earth," prohibited its translation in other than Greek and Latin, that ceased to be spoken in the Roman government about the middle of the sixth century;" thus the witnesses prophesied in sackcloth during the above period.

I now invite your attention to some extracts from an eminent British writer, Mr. Croly. "The Latin language, overwhelmed in the dialects of the Gothic invaders, had ceased to be spoken; the Latin scriptures were thus in an unknown tongue, and the people, disturbed and impoverished by perpetual war, had neither time nor knowledge for their translation; the ignorance had reached the clergy, and the Pope, more of a warrior and a statesman than a priest, found that he could rise to dominion without the writings of prophet or apostle. *The scriptures died out of the world's memory.*" "Tyranny and bigotry loved darkness better than light, and strove to crush the gospel; a code of the most furious persecution was established against all who dared to bring the scriptures out of the dust, and put a tongue into the dead; the gospels were trampled and destroyed; their readers were proscribed and exterminated; Rome, in the name of Christ, raged against the revelation that he had commanded with his last breath to be preached to every man under heaven."

The Rev. Mr. WOODHULL, in a speech before the American Bible Society, at its seventh anniversary, an aged man, hoary with the frosts of eighty winters, near the close of his eloquent and effective address, remarked, "If we look into the dark ages of Popery, we see that copies of these scrip-

tures were not only very scarce but that MANY EVEN OF THE CLERGY COULD NOT READ THEM, and that the common people were ALL FORBIDDEN to read them; hence a LONG NIGHT OF IGNORANCE AND ERROR SETTLED DOWN ON THE CHURCH AND THE WORLD; WHAT COULD HAVE BEEN MORE SAD AND MOURNFUL." Truly it was a calamitous period,—a time of sackcloth and mourning. We will now proceed to notice briefly our next and

FOURTH proposition: *What do we understand by the "THOUSAND TWO HUNDRED AND THREE SCORE DAYS."* We understand the above period to synchronize with Daniel 7: 25; 12: 7; and Rev. 12: 6 and 14, and to mean year days, a term of 1260 years, denoting the sackcloth period of the witnesses, and wilderness state of the church; but at what definite point they commenced or terminated, I can not at present determine.

Rev. 11: 6. "These have power to shut heaven, that it rain not in the days of their prophecy: and have power OVER WATERS TO TURN THEM TO BLOOD, and to smite the earth with ALL PLAGUES, as often as they will."

1. These have power to shut heaven that it rain not in the days of their prophecy. In the preceding fifth verse it is declared, *if any man will hurt them*, fire proceedeth out of their mouth, and devoureth THEIR ENEMIES. That this language is to be understood metaphorically, there can be no reasonable doubt; there is a similarity in the above to

Jer. 5: 14. "Wherefore thus saith the Lord God of hosts, Because ye speak this word, behold, I will make MY WORDS IN THY MOUTH FIRE, and this people wood, and it shall devour them."

If any are *sufficiently interested* in this subject and will take their Bibles and read the connection in the prophecy of Jeremiah, especially from the seventeenth to nineteenth verses, they can not fail to see that the above prediction of the prophet portrayed the Almighty's displeasure and judgments upon the house of Israel, for dealing *treacherously with*,

and having "*belied the Lord*," and this prediction of the revelator is to be understood in a similar sense upon any man or set of men that will hurt [pervert, wrest or torture] the word of God intentionally from its legitimate meaning.

When God inspired the apostles to write the gospels, the conditions were set forth therein; upon these he would forgive the poor guilty sinner on the earth; also in heaven; and all sins should be retained on earth and in heaven, precisely as Jesus made declaration in his *witness*.

Matthew 18: 18. "Verily I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven."

Thus while men of perverse minds threw a veil of sackcloth over the scriptures, *God shut up* HEAVEN AGAINST THEM, and there was no rain, no diffusion of the holy spirit; God withheld his blessings from them; the conditions of salvation had been basely violated, and God gave no rain of grace upon the adherents of the Roman apostacy.

Rev. 11: 5. "And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed."

In the most positive manner will the Almighty punish those that reject the testimony of these witnesses, is the sense conveyed in this fifth verse, as in Jer. 5: 14. But we wish to notice further a declaration in the sixth verse. "*And have power over waters to turn them to blood and to smite* THE EARTH *with all plagues as often as they will.*" In the first instance I wish to notice "*the earth.*" It is not, in my opinion, to be understood in an unqualified sense. Our respected brother Miller, in his rules of interpretation, hath said, "THE EARTH, THE ROMAN KINGDOM." Rev. 13: 12. This doubtless, in my opinion, is correct. Hence the "*two witnesses*" having "power to shut heaven that it rain not in the days of their prophecy, and having power over

WATERS [*nations*] to turn them TO BLOOD, and SMITE THE EARTH with all PLAGUES as often as they will," (as often as they have predicted) it will most certainly come to pass, and that during *the sackcloth state*, some of THOSE PLAGUES will be inflicted upon THE EARTH, THE ROMAN KINGDOM. Thus we perceive the "FIRST VIAL" was poured upon THE EARTH, the locality where Papacy arose ; the *second* on the SEA, the empire of the leopard beast.

Rev. 16 : 4-7. "And the third angel poured out his vial upon the rivers and FOUNTAINS OF WATERS ; AND THEY BECAME BLOOD. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus : for they have shed the blood of saints and prophets, and thou hast given them blood to drink ; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments."

Waters are declared in chapter 17 : 15, to be *people* and *multitudes* and *nations* and *tongues*.

Thus, dear reader, this great body of waters (people) began a most cruel and bloody war with each other. Two factions arose in Italy in the twelfth century, called the GUELPHS and Ghibelines ; the one for the Pope, the other for the emperor. "Such was the origin of the contests which arose between the empire and the Papacy, under the reign of Henry IV., and which agitated both Germany and Italy for a period of several centuries. They gave birth also to two factions of the Guelphs and the Ghibelines, the former imperial and the other papal, who for a long course of time tore each other to pieces with inconceivable fury." Koch, p. 39.

Italy, during the period called the grand *interregnum*, was destitute of an imperial ruler. Speaking of that time, the same historian remarks :

"The numerous republics which had sprung up in Italy, in the twelfth and thirteenth centuries, were torn to pieces by contending factions, and a prey to mutual and incessant hostilities.

What contributed to augment the trouble and confusion in that unhappy country was, that during a long series of years no emperor had repaired thither in person, or made the smallest attempt to restore the imperial authority in those states."

The above was a dark, gloomy, *bloody* period. Proctor calls it "A troubled scene, with its gloomy horrors, the atrocities of implacable factions, the *din of unceasing wars, the appalling silence of domestic tragedy.*"

Mr. Simpson, in his work on the prophecies, says:

"The *third vial* was poured out in the twelfth and thirteenth centuries, and continued for upwards of an hundred years. The Papists in this period put an abundance of the Protestants, then called Waldenses and Albigenses, to death. In one single town named Beziers, they destroyed sixty thousand souls, besides innumerable others in different parts of France and Italy. It pleased the Almighty, however, to stir up such an *implacable strife and enmity* after this persecution, AMONG THE PAPISTS THEMSELVES, THAT BY ITS CONTINUING FOR MANY YEARS, THEY KILLED OF EACH OTHER *a vast multitude*, and brought immense troubles and distresses upon all the kingdoms in Europe."

They had shed the BLOOD of saints and prophets, and GOD GAVE THEM BLOOD TO DRINK, for THEY were worthy. Thus did the witnesses *smite the earth and turn the waters into blood*, in the precise manner that John, on the isle of Patmos, in the faithful WITNESS declared it would be done.

Rev. 11: 7. "And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them."

The prominent character introduced in this connection is the "BEAST THAT ASCENDETH OUT OF THE BOTTOMLESS PIT." This beast was the EIGHTH HEAD OF DRAGONIC POWER REVIVED IN FRANCE. The atheistical revolutionists voted the Bible and Christianity out of existence, swore they would exterminate "the fisherman's Bible," deified a vile female, inaugurated the reign of terror, which was terrific, cruel and bloody, without a parallel in the annals of history, scoffed, ridiculed, blasphemed and defied omnipo-

tence. A decree was enacted ordering the clergy to leave the kingdom within a fortnight, during which period they were seized, imprisoned and put to death in the most cruel manner; soon the ministers, both Papal and Protestant, were no more in France. Christianity was banished from the nation, and as one remarks, "her voice was no where heard, except as echoed in blood and groans, or from the remote valley or solitary glen." "The kingdom was deluged in blood; anarchy was the law of the land, and the judgments denounced by this word were literally accomplished, so that Deists themselves stood appalled at the horror and confusion their own principles had brought upon their heaven-daring crimes." In the seventeenth chapter, eighth to the twelfth verses, this same power is brought to view, and at its rise was to create a "*wonder*" in the minds of those whose names were not written in the book of life. As it is in point, I will refer you to an historical extract of that event.

"All Europe stood in *amazement* and *perturbation* at the events that were passing. The prodigious increase of power by France, and the revolting purposes to which she had applied it, began to arouse a *universal dread* for the independence of nations, * * * the frightful features it had assumed. *This feeling was partaken by the whole world.*"

It is not possible, it seems to me, that there can be a more complete fulfillment than we have seen thus far. We are now prepared to examine another feature in the work this beast is to prosecute. He having made war against them, "SHALL KILL THEM." The inference to be drawn from the above is, the scriptures would become a DEAD LETTER TO THEM, which was actually the fact. The decree of the assembly, forbidding all the rites and ceremonies of religion, made them such, and were to remain so for "*three days and a half*," of which we shall speak hereafter.

Permit me, dear reader, to introduce another extract from Dr. CROLY, on the FRENCH REVOLUTION.

"The spirit which had filled and tortured every limb of France with rebellion to man, now [1793] put forth a fierce malice, and blasphemed. Hostility was declared against all that bore the name of religion. By an act of which history in all its depths and recesses of national guilt, had never an example,—a crime too blind for the blindest ages of barbarism, and too atrocious for the hottest corruptions of the Pagan world, France, the leader of civilized Europe, publicly pronounced that there was no God. The decree was rapidly followed by every measure which could make the blasphemy practical and national. The municipality of Paris, the virtual government, proclaimed that as they had deified earthly monarchy, 'would now dethrone the monarchy of heaven.' On the 7th of November, 1793, Gobet, the bishop of Paris, attended by his vicars-general, entered the hall of the legislature, tore off his ecclesiastical robes, and abjured Christianity, declaring that the only religion thenceforth should be the religion of liberty, equality and morality. His language was echoed with acclamation. A still more consummate blasphemy was to follow; within a few days the municipality presented a veiled female to the assembly as the 'goddess of reason,' with the fearful words, 'THERE IS NO GOD;' 'the worship of reason shall exist in his stead.' The assembly bowed before her and worshipped. She was then borne in triumph to the cathedral of Paris, placed on the high altar and worshipped by the public authorities and people. The name of the cathedral was thenceforth the Temple of Reason. Atheism was enthroned; treason to the majesty of God had reached its height; no more gigantic insult could be hurled against heaven. But persecution had still its work; all the churches of the republic were closed; all rites of religion were forbidden; baptism and the communion were to be administered no more; the seventh day was to be no longer sacred, but a tenth was substituted, and on that day a public orator was appointed to read a discourse on '*the wisdom of Atheism*.' The reign of the demon was now resistless. While Voltaire and Marat (infidelity and massacre personified,) were raised to the honors of idolatry; the tombs of the kings, warriors and statesmen of France were torn open, and the relics of men whose names were a national glory, tossed about in the licentious sport of the populace. Immortality was publicly pronounced a dream, and on the gates of the cemeteries was written, 'Death is an eternal sleep!' In this general outburst of frenzy, all the forms and feelings of religion, true or false, were alike trodden under foot of the multitude; the scriptures, the lamps of the holy place, had fallen in the general fall of the temple; but they were not without their peculiar indignity; the copies of the Bible were publicly insulted; they were contemptuously burned in the havoc of the religious libraries. In Lyons,

the capital of the south, where Protestantism had once erected her especial church, and where still a remnant worshiped in its ruins, *an ass was actually made to drink wine out of the communion cup*, and was afterwards led in public procession through the streets, dragging the Bible at its heels. The example of these horrors stimulated the daring of infidelity in every part of the continent. France, always modeling the mind of Europe, now still more powerfully impressed her image, while every nation was beginning to glow with fires like her own. Recklessness, licentiousness and blasphemy were the characters and credentials by which the leaders of overthrow, in every land, ostentatiously proceeded to make good their claims to French regeneration. The scriptures, long lost to the people in the whole extent of Romish christendom, were now still more decisively undone; no effort was made to reinstate them by the Romish church."

Thus spake the prophecy. "They shall lie in the STREET of the great city," and they did.

Rev. 11: 8. "And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified."

If the kingdom of France is designed to be understood as "*the street*" of the great city that reigned over the kings of the earth, then the Lord Jesus was CRUCIFIED afresh in the *massacre* of 70,000 of French Protestants throughout the kingdom of France, attended with circumstances of the most horrid treachery and cruelty. It began at Paris in the night of the festival of St. Bartholomew, August 24, 1572, by secret orders from Charles IX. king of France, at the institution of the queen dowager, Catharine de Medecis, his mother. It may be that reference is had to Papal Rome, as the revelator explains "*the woman drunken with the blood of saints*," in the seventeenth, to be *the great city*. It is literally true of *either* or of *both*; they have crucified the Lord Jesus in putting his saints to death. Hear the Saviour, Matthew 25: 40, "Inasmuch as ye have done it unto one of the least of these my brethren, *ye have done it unto me*." It is said of apostates in Hebrews 6: 6, "They

crucify to themselves the Son of God afresh and put him to an open shame." In both instances the language is figurative. The Old and New Testaments, the two witnesses, did lie as dead bodies during the reign of terror, in "*the street*;" France, a street of the "great city;" Papal Rome, where our "Lord was crucified" during the sackcloth state of the church, in the persons of millions of martyrs, "*spiritually called Sodom and Egypt*." The prophet, Isaiah 1: 10, uses a similar figure of speech, speaking to Jerusalem.

"Hear the word of the Lord, ye rulers of Sodom; and give ear unto the law of our God, ye people of Gomorrah."

Isaiah 11: 9. "And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves."

The import designed to be conveyed, seems to me to be this; the nations should "*see*," or as Wakefield reads, "And *some* of the people;" (the Syr. margin reads "*some*;") Thompson reads "*some*," and doubtless there was *some*, although they had *seen* and knew what this revived EIGHTH HEAD OF THE DRAGON had done to destroy the WITNESSES, in passing his edict, they would not suffer the holy scriptures to be destroyed or invalidated, nor put out of sight.

"Rev. 11: 10. "And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth."

Mr. Croly remarks,

"A very remarkable and *prophetic* distinction of this period, was the spirit of frenzied festivity which seized upon France; *the capital and all the republican towns were the scene of feasts, processions, and shows of the most extravagant kind; the most festive times of peace, under the most expensive kings, were thrown into the shade by the frequency, variety, and extent of the republican exhibitions*; yet this was A TIME OF PERPETUAL MISERIES THROUGHOUT FRANCE; the guillotine was bloody from morn till night. In the single month of July, 1794, nearly *eight hundred persons*, the majority principal individuals of the

state, and all possessing some respectability of situation, were guillotined in Paris alone."

In the midst of this horror there were twenty-six theatres open, filled with the most profane and profligate displays in honor of the "triumph of reason." We are led to exclaim involuntarily, could there be such a locality as pandemonium it must have been emptied and all its infernal inhabitants present at this carnival of licentiousness, blasphemy and blood, with Diabolus present to witness the consummation of the heights, depths, lengths and breadths of Satanic blasphemy and impiety. A grand festival, dedicated to reason and truth, was celebrated in the cathedral of Notre Dame; in February, 1794, a grand fete was ordered by the convention, in which hymns to liberty were chanted; in June, *another festival* was ordered to the Supreme Being, "THE GOD OF PHILOSOPHY." But the most superb exhibition was the GENERAL FESTIVAL in honor of the republic; it was distinguished by a more audacious spirit of scoffing and profanation than all the former; Robespierre acted as high priest of reason on the day, and made himself conspicuous in blasphemy; he was then at the summit of power—actual sovereign of France; that day had passed the sentence upon his iniquities; it was remarked, even then, that from the time of that most IMPIOUS FESTIVAL, his fortunes turned. "The 14th of July was the date of the *festival*; on the 28th Robespierre was a mutilated trunk, with all France exulting over his body; a single fortnight had separated the throne and the scaffold." Thus amid all the horror, suffering, and terrific carnage, and the gory tumbril, reeking with blood, day and night dragging the decapitated bodies of all classes to the charnel house, the hideous EIGHTH HEAD OF THE DRAGON, like Nero, who fiddled and exulted while Rome was burning, feasted and reveled amid blood, groans and tears of wretched humanity.

Rev. 11: 11. "And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them."

We understand this period to be year days, the same as in Numbers 14: 34; Ezekiel 4: 5, 6; the witnesses were slain in France from November, 1793, till June, 1797, *three years and a half*. *The constituent assembly had passed their edict prohibiting the assembling for worship, and closed the places of worship against all denominations*, and in "A. D. 1797, on the 17th of June, Camille Jourdan, in the council of five hundred, brought up the memorable report on the "*Revision of the laws of worship*. It consisted of a number of propositions, *abolishing alike the republican restrictions on Popish worship, and the Popish restrictions on Protestant*."—*Litch*.

1. That *all* citizens might buy or hire edifices for the *free exercise of religious worship*.

2. That *all* congregations might assemble by the sound of bells.

3. That *no test or promise* of any sort unrequired from other citizens *should be required of the* ministers of those congregations.

4. That any individual attempting to impede, or in any way interrupt the public worship, should be fined, up to five hundred livres, and not less than fifty, and that if the interruption proceeded from the constituted authorities, such authorities should be fined double the sum.

5. That the entrance to assemblies for the purpose of religious worship, should be free for all citizens.

6. *That all other laws concerning religious worship should be repealed*.

Thus, dear reader, after three prophetic days, the BIBLE, the "TWO WITNESSES," stood upon their feet. In the providence of God, the wrath of man God caused to praise him,

for France had been one of the bloodiest and most cruel agencies in the hands of the Popedom to destroy the lives of Protestants; now both the restrictive power of dragonic and Papal Rome is removed, and the rights of toleration vouchsafed to the citizens of France. The Pope shortly after this is humbled, a prisoner, and in exile; and the citizens of France, inspired with *fear*, horror and dread at the bloody drama that had been enacted.

Rev. 11: 12. "And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them."

"And they heard a great voice from heaven;" reference is doubtless had to the heaven referred to in chapter 9: 1; 14: 6; and implies there would be a call for the Bible, the "two witnesses;" "*the time of the end*," in which Daniel predicted many should run to and fro, and knowledge should be increased, in God's good purpose arrived, and a call for the scriptures was echoed and re-echoed among the nations. "*The French Bible Society*" was formed 1792; the British and Foreign Bible Society, 1801; Hibernian, 1806; City of London Auxiliary Bible Society, 1812; on the 12th of December, 1808, the Philadelphia Bible Society was formed. Six other local societies were formed in 1810, and these were followed by the American Bible Society, which was organized in New York, May 8th, 1817, and which, in the space of forty years, to 1857, had issued a grand total of 12,804,014 copies. In PARIS, "in the years 1858, 9, the British and Foreign Bible Society alone, issued from their depository in PARIS, 90,360 copies, and since its establishment in 1820, millions of the witnesses have testified in the *street of the great city*." WHAT A CLOUD! It is also declared, "AND THEIR ENEMIES BEHELD THEM." The POPE issued a BULL against the Bible Societies in 1817, which has had about the same effect that the tears of a vulture

would to quench the fires of Vesuvius. The American Bible Society printed in one month 110,000; they have in their new Bible House, fourteen steam-presses, capable of printing 4,000 copies per day, or 1,240,000 copies per year. I might add a vast amount of very interesting facts connected with the literal fulfillment of this twelfth verse, but it would occupy too much space. Said Dr. JOHN CUMMINGS, "The Bible has been translated into every spoken tongue, and the word of God is preached in earth's countless dialects. I appeal to the Bible Society, where you have a specimen of the Bible in every language spoken under heaven."

Thus, dear reader, the word of God has been made to stand upon its feet, its foundation of eternal truth; and the Macedonian cry has been heard and answered, and *thousands of missionaries* have yielded to the apocalyptic cry, "COME UP HITHER."

Rev. 11: 13. "And the same hour was there a GREAT EARTHQUAKE, and the tenth part of the city fell, and IN THE EARTHQUAKE WERE SLAIN OF MEN SEVEN THOUSAND: and the remnant were affrighted, and gave glory to the God of heaven."

"And the same hour was there a *great earthquake*;" on the margin of the Syriac it reads (*movement*;) "and the tenth part of the city fell, and the persons killed in the earthquake WERE SEVEN THOUSAND NAMES." Penn reads, "names of men." Thompson reads, "Seven thousand *names of men were destroyed*." The Douay reads, "And there were slain of men *seven thousand names*." King James' translation, margin, [names.] The above renderings make the subject very clear. The TITLES, DIGNITIES, OFFICERS, or multitudinous ORDERS of Catholicism and royalty were destroyed in France, by legislative enactment. Archbishops, bishops, priests, all the monkhood, Carmelites, Augustines, Dominicans, Franciscans, Jacobins, Capuchins, Minims, Jesuits, &c., were all swept away by the great revolu-

tionary earthquake. France, under King Charles IX. and his mother Catharine de Medecis, was the instigator of the death of 70,000 Protestants, which commenced August 24, 1572, called the "Bartholomew massacre." This was perpetrated during the period of "*one thousand two hundred and threescore days*," when "*the witnesses*" were prophesying in sackcloth; that period having ended, the cup that the scarlet mother of abominations had filled to injured innocence, began to be filled to her in return. Speaking of the terrific scenes that transpired during the reign of terror, the Hon. GERARD NOEL says, "*Can the overthrow of the monastic orders, plunder of church property, the destruction of religion by legislative enactment, and the massacre of a hundred thousand of her clergy*, be consistent with any reasonable estimate of domination and power? Under such a terrific judgment upon the persecutors, can we refuse to admit that the "*twelve hundred and sixty years*" has terminated its course?

MARSH, in his Ecclesiastical History, p. 300, says, "A civil constitution was formed for the clergy, to which all were required to swear on *pain of death*, or banishment. The great body refused, and *priest and altar* were overturned, and *blood once esteemed sacred flowed to the horses' bridles*; such as could escaped through a thousand dangers, and found an asylum in foreign countries. *No tongue can tell the WOES of the nation.*" The historian seems to have caught the inspiration of the theme, for truly that bloody drama closed the "SECOND WOE," according to the testimony of the revelator, and the WITNESSES DID TURN THE WATERS INTO BLOOD, and SMITE THE EARTH WITH PLAGUES, on both the Romanists and on the atheistical revolutionists.

Rev. 11:14. "The SECOND WOE IS PAST; and, behold, the THIRD WOE cometh quickly."

The second woe closed amid one of the most consummate

scenes of recklessness, licentiousness, blasphemy, horror and blood, that the history of the world hath borne us any record of.

The faithful "*witness*" declares the "THIRD WOE *cometh quickly*." In the eighth chapter, thirteenth verse, an angel is heard saying with a loud voice, *Woe, Woe, Woe* to the inhabitants of the earth, by reason of the other voices of the trumpet of the *three angels, which are yet to sound!* The fifth angel introduced the *first woe*, which was to *torment men five months*, doubtless prophetic months; see chapter 9: 1st to 13th verses. The "SECOND WOE" was to *SLAY men* "an *hour*, and a *day*, and a *month*, and a *year*;" see the 14th and 15th verses of the same chapter. This is the woe that closed with the reign of terror in France, when it was announced, the second woe is passed, and the "THIRD WOE COMETH QUICKLY." Our natures impulsively become elicited and all our feelings are stirred as we read the testimony of historians who have transmitted to us the records of the French revolution. But, dear reader, as surely as the *second woe exceeded the first in more than two-fold severity*, THE "THIRD WOE" will doubtless be intensified to a more than three-fold severity, and the exhausted condition of the prophetic page is alarmingly indicative that this very generation will soon experience the truth of what I now in Christian meekness and candor state as my very humble opinion. The sounding of the seventh angel inaugurates the third and last woe, which event we certainly have every reason to believe, must of necessity, very soon transpire.

Rev. 11: 15. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

The Syriac translation by Professor MURDOCK, reads, "The KINGDOM of the world hath become (THE KINGDOM)

of our Lord and his Messiah, and he will reign for ever and ever."

Rev. 11: 16, 17. "And the four and twenty elders, which sat before God on their seats, fell upon their faces and worshiped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; BECAUSE THOU HAST TAKEN TO THEE THY GREAT POWER, AND HAST REIGNED."

At the sounding of the seventh trumpet, the mediation of the Saviour ceases; and the period of which the Saviour spake in Matthew 28: 18, is forever ended, and he no longer intercedes for sinners.

Matthew 28: 18-20. "And Jesus came and spake unto them, saying, ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even UNTO THE END OF THE WORLD. Amen."

The end of the world, age or dispensation is then come, and *God takes to himself his great power and reigns*; and then cometh the end, when he (Christ,) shall have delivered up the kingdom to God, even the Father, when he (the Father,) shall have put down all rule and authority and power; for he (the Father,) must reign till he hath put all enemies under his feet; then he will make his foes his footstool; then the poor sinner will experience the fearful import of Hebrews 10: 31; "*It is a fearful thing to fall into the hands of the living God*;" 12: 29; "*For our God is a consuming fire*." The Psalmist, in the fiftieth Psalm, presents a view similar to the revelators; a fire devours before him when he comes to gather his saints.

Psalm 50: 3-6. "Our God shall come, and shall not keep silence: A FIRE SHALL DEVOUR BEFORE HIM, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness: for God is judge himself. Selah."

Compare the above with the last clause of the following verse, that presents the condition of the nations at the time the seventh angel sounds, and the "THIRD WOE" falls with all the terror of God's destructive power upon them."

Rev. 11: 18. "And THE NATIONS WERE ANGRY, AND THY WRATH IS COME, and the TIME OF THE DEAD, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth."

First—the nations were to be in a state of anger at the time the angel sounds for the judgment. What is their present condition? - France is angry with England. Napoleon the first and St. Helena cries for vengeance. Austria is angry with France in the affair of Roman occupation; and hatred rankles in the heart of France against Austria, Russia, Prussia, Spain and England, since the holy alliance, and they in turn are angry at France. Russia is foaming with rage at France and England, in the matter of their alliance in the Crimean war. China is furious against England for the opium massacre. India is boiling with rage on account of the late war and the cruelty to the Sepoys. Turkey breathes fury against Russia, and Russia is burning with rage against Turkey, and dares not give vent to her pent up wrath for fear of France and perfidious England. Mexico is in a state of open hostility with France. America has all she can do to restrain her burning vengeance against England, and the aristocracy of England bitterly hate America, and they in turn receive an equivalent.

The revolutionary elements are seething and boiling throughout the universe. We can scarcely take up a paper ere our eyes are attracted to some stirring news of a revolutionary nature. In China, Russia, Australia, Spain, Turkey, Portugal, Germany, Italy, Central America, Venezuela, New Grenada, Ecuador, Peru, Chili, the United States

of America, mad, furious, and waging war with an intensity of rage that sickens our heart.

In fact the Universe is all singing war notes; East, West, North and South echoes war; the elements seem impregnated with war; all else is insipid and ill-timed; ministerial dignities have ordained it a holy institution.

The war element of the world corresponds precisely with the prophetic announcement of Joel. "Proclaim ye this among the Gentiles: prepare war, wake up the mighty men, let all the men of war draw near, let them come up." Joel 3: 9.

Millions of mail-clad warriors are now in arms, and still the mania rages with unabated fury. A British writer, in an article on "The Navies of Europe," among other very interesting items said, "The Lords of the Admiralty *are waking up out of a seven years' doze*. All our great guns are being fired off, and steam rams are battering all manner of Monitors into oblivion, and artillerists *will not give in to Monitors or monsters of any size or form*."

Truly the time of preparation, predicted by the prophet Joel, has arrived; and the *mighty men are waked up*. The star of might, for some time in the ascendant, has nearly reached its zenith. The Captains Coles, Cowper, Blakely, Mr. Whitworth, and Sir W. Armstrong, the mighty men of England, are awake. France, first of all awake, has multiplied her armament, and is clad to the teeth. Prussia, Russia, Austria, and the Germanic confederacies have multiplied their preparations, and the fighting notables, the world over, are in full blaze of excitement, having caught the inspiration for the coming struggle. The inventive agencies of the world have been taxed and experimented deliberately and scientifically to their utmost tension, in order to produce the most destructive implements of warfare. I recollect reading somewhere that the ancients thought of

abandoning the use of the cross-bow in battle on account of the destruction it cost of life; but now the vast improvements in Christian warfare have discovered our ancestral ignorance, and the combined principles of philosophy, benevolence, science and religion, hath ascertained *the fact* that the more destructive the implements used, the more effective and certain they become in conquering peace, and subjugating the savage propensities of man, and finally the handmaid to inaugurate the millenium; and yet, strange to say, the more they have been brought to bear in that direction, the keener the appetite becomes, and the thirst sharpens, and Mars, like the leeches daughter, and the grave expands his insatiate and voracious maw, and cries, give! give! blood! blood!

The old revolutionary bull-dogs have been eclipsed by the gigantic mastodons of the harbingers of the millenium. I might fill pages, setting forth the tests of modern invention, but I will present you one solitary instance at "Shoebury-ness, England," in April, 1862.

"The first shot, a 156 pounder, from a new unrifled 300 pounder, was fired with a charge of forty pounds of powder, at a distance of 200 yards, with an indescribable crash upon a comparatively uninjured plate, shattering the iron mass before it into little crumbs of metal, splintering the teak into fibres, literally as small as pins, and though not passing quite through the side, yet bulging and rending the inner skin of the ship in a way that would have rendered it almost impossible to stop the leakage. The second shot, (still with a forty pound charge,) struck close by the side of the first, making the previous damage tenfold worse, if possible. To those who did not actually see the experiments, it would be difficult to describe the manner in which the iron opposite the missile was broken into minute fragments, like glass; how the teak was so utterly disintegrated that it more resembled tangles of fine twine than even the remains of woodwork, and how above all, the inner iron skin was ripped into gaps like torn paper. These two shots were quite conclusive as to the power of the gun; had they struck an iron frigate at the water-line, no means could have prevented her from sinking in half an hour."

And still this is not the most formidable engine of war the magnates of Mars have produced; and while the mighty men in the old world are awake, America is aroused; the Columbiads and Paixhans are superseded by the Parrott, Dahlgren, James and Sawyer gun; round shot are not sufficiently destructive, therefore projectiles of various kinds and terribly destructive power are now brought into requisition; muskets out of date, and no Christian warrior is fully armed unless he is equipped with either Sharps', Burnside, Enfield, or the Whitworth rifle, a Colt's revolver and a Bible; such is the day of preparation. Said a minister lately, "I have preached hell-fire and brimstone for a long time to the enemies of the gospel; I will now give it to them in the concrete," as he triumphed over a projectile he had invented. The above is but a very faint description of the magnitude and prodigious preparation that is universally making for the soon COMING AND "THIRD WOE."

In looking over a New York paper of December, 1862, we notice the following:

"On Friday another trial of Stafford's projectile was made at the navy yard, with his rifled sub-calibre shot. The most astonishing results were attained, even surpassing former experiments. Three sizes or weights were used, for the purpose of ascertaining the one best adapted to the largest penetration with the same gun. The target was constructed of eight one inch plates, and twenty-one inches of oak. Seven plates in front, and one in the rear, were pierced and demolished; the timbers were all splintered, and the bolts all broken. A penetration of six inches of iron, was made with a shot of thirty-two pounds weight, with ten pounds of powder, from a fifty pounder Dahlgren rifled gun. Whitworth and Armstrong are all distanced with one-sixth of the charge which they use. It has never yet been equaled with these results."

From an article in a late number of the New York Mercury, under the following caption, "THE AGE OF DISORDER," I make this extract.

"The world is in an uproar; there is no prospect, either here

or abroad, of much peace; invention has turned the whole genius of the age into the production of iron-clad ships, turreted batteries, ocean rams, rifled cannon, and all the other means of war; nations are either quarreling or on the eve of a conflict; thrones tremble; people are agitated; the very atmosphere is redolent of gunpowder, and in short look which way we will, we see little but the red signs of combat, hear little but the booming of the cannon, read of little but accounts of sieges and victories, and the number of men placed '*hors du combat*,' and the preparations made or making to overthrow or maintain intact political organizations. Verily in view of all these things this may be called, THE AGE OF DISORDER. Millerism *ought to be delighted*. Here are all the indices it wants as a prelude to its millenium. As for ourselves! when! oh! when shall an honorable peace restore our country to its original prosperity?"

Alas, dear reader, national prosperity has forever fled. The faithful and true witness proclaims, Woe! *the prophetic time of preparation for war has arrived*; "the nations are angry;" the time of trouble, if not already, will soon commence; men begin to inquire, what doth this sad condition of trouble and national perplexity portend? it is the apocalyptic anger of the nations, that precedes the sounding of the seventh angel; perils thicken; calamities follow in rapid succession; dark clouds brood in solemn and omnific gloom over a guilty world, whose sun is about to set in blackness and darkness; trouble, distress, perplexity, and dire calamities will become more and more intensified. O bride of Christ awake! "men's hearts" are already "failing them for fear, and looking after those things which are coming on the earth." Dear impenitent friend, fly to Jesus; find a refuge before the gathering storms come down.

Dear reader, there is, to say the least, a very striking coincidence in some particulars, as it respects the condition of France, at the time the "*second woe*" terminated, and the present condition of our country. You doubtless noticed in the extracts quoted in this tract, that France feasted, multiplied places of amusement, reveled, rioted in drunkenness, and outvied the most expensive exhibitions during times of

peace, while the nation was reeking with blood, blasphemy, and deluged with moral putrefaction. Have we not become similarly affected as a nation, as the "third woe," already begins to make thrones tremble, monarchs fear, and men's hearts to fail?

A recent writer in a New York journal, under the heading, "The Carnival of our Troubles," hath in a graphical manner portrayed the reckless and dissipated condition of our nation:

"THE CARNIVAL OF OUR TROUBLES.—It seems an odd sort of philosophy which seeks comfort for trouble in dissipation; but there is nothing which people run so readily to when they come to grief. Thus last winter, when the cause of the Union was not half so desperate as it is at present, and when the magnitude of the struggle was but imperfectly appreciated, balls, parties, and social enjoyments of almost every kind were suspended, and long faces cultivated. Now that the war has been going on for a couple of years, that exchange is at 160, and that a paper dollar will purchase very little more than half what it formerly did, we have become one of the most dissipated and extravagant of communities. Balls, parties, dinners and weddings take their daily course with us as if the nation was in the enjoyment of undisturbed prosperity and peace. In fact, we have never known a winter in which social gayety of every sort was pushed to greater lengths than in this. Were we ourselves to accept but a tithe of the invitations to public and private entertainments that just now crowd our table, we should have but little time and less disposition left for the discharge of our duties.

Nor is it merely in these social distractions that the mind of the community seems to seek relief. The theatre, the opera, and the concert room all attest by the crowds that nightly fill them the disposition of people to forget the cares and anxieties that oppress them. And strange to say, when the uncertainties of the future more than ever dictate prudence in personal expenditure, and when heavy taxation would necessarily be supposed to curtail it, we have never known more extravagance displayed in household furniture and dress. Our dry goods stores sell a richer class of stuffs, our jewelers a more costly class of ornaments, and our upholsterers more expensive furniture than they have hitherto been in the habit of disposing of. Even the arts, which usually languish in time of war, are feeling the revivifying influence of this disposition towards extravagance. More expensive pictures have been sold within the last six

months than during the previous eighteen. Much of this is to be attributed to the uncertainty which people entertain as to the future. No one feels sure of what he possesses whilst the government is thus recklessly gambling away the national resources. Under such circumstances, is it any wonder that the general despondency should seek for relief in these extravagancies? They are unmistakable evidences of a deep disturbance in people's faith in regard to the future."

All this keen relish for self-gratification, extravagance, luxury, reveling and pleasure, while the gory demon of war is deluging our land and nation with blood, groans and tears. In addition to the above we are witnessing a carnival of crime, gambling, thieving, murder, seduction, adultery, fornication, bribery, deception, dishonesty, drunkenness, suicide, envy, malice, idleness, fierceness, wrath, jealousy, treachery, truce-breaking, apostacies, hypocrisy, false accusing, blasphemy, seducing spirits, doctrines of devils, and such like, "throng the air, darken heaven, and rule the lower world." Alas! alas! what an harvest of tares, soon to be destroyed!

Amid the wealth, extravagance, rioting, pleasure and crime, there is a strange mingling of the groans of the wounded from the battle-field, and the wail of the widow and orphan from their once happy, but now desolate and poverty-stricken homes. The hospitals and lazaret-houses are filled with mutilated and mangled victims, festering in their gore, writhing with an intensity of suffering impossible to describe. East, west, north and south, the plaintive moan and lament of aged sires and mothers, mingle with the wail of the widow, and pour a dirge of doleful grief upon the ear of him who has promised to be a father to the fatherless and the widow's God; sweet juvenile innocence weeps in bitterness of grief.

No observing mind can fail to perceive how striking is the condition of our own country to that of France, in some particulars, at the time the revelator declared the second

woe is passed, and behold the third woe cometh quickly. It cometh with a measured, steady and definite pace, and the prelude that is to inaugurate the final act of earth's closing drama, with all its unparalleled and intensified terror, distress and calamities, is about consummated. The nations of the old world are ripe; their cup of national transgression is full; its soil is drunk with the blood of the slain, and America has about filled her national cup; cruelty to the aboriginal tribes, and worse cruelty to millions of bondmen and women, has been witnessed by him who numbers the hairs of his children's head; their shrieks and unpitied sighs under the lash of the tyrant and the bay of the bloodhound, has been heard; their prayers have entered into the ears of the Lord of Sabaoth; he is now stretching out his rod; the witnesses are smiting the nations with plagues, and turning the waters into blood.

The southern soil, watered by the sweat and tears of the poor slave for centuries, is now the battle-field of the white man, furious, raging and mad. The southern oppressor, and the northern freeman, breathing death and slaughter; battling for fame and glory, and pouring out their blood to mingle in strange and gloomy contrast with the tears and sweat that fell unrequited beneath the lash of the tyrant; to reap the harvest of lamentation, mourning and woe, that is now heard through the length and breadth of our once happy country, for the dear one who has found a soldier's grave, and whose loved form sleeps far, far away beneath the soil he moistened with his blood. "*The nations are angry;*" the wrath of God will soon overtake them.

Intimately connected with the anger of the nations and the state of preparation for deadly strife, the faithful and true witness declares, **THE TIME OF THE DEAD CAME, THAT THEY SHOULD BE JUDGED.** This is the next event, and from all the evidences predicted in God's blessed word to

transpire as the unerring precursors of that great, grand, awful and glorious event, I am compelled in Christian candor to declare it must of necessity speedily transpire. Blessed consummation to the longing heart of God's dear saints, who weep and sigh for the abominations that are done in the land.

But, dear reader, whether you realize the solemn fact or not, the last scene in the last act is now, in all probability, passing before this judgment-hastening generation. Do not close thine eyes to this solemn fact; our evidence of this is drawn from the entire testimony of the "TWO WITNESSES;" all the signs given by our Saviour in the twenty-fourth of Matthew, in answer to the question, "*What should be the sign of his coming, and of the end of the world?*" are now in the past, except "the sign of the Son of Man in heaven," which undoubtedly is the fact of his being there, and the fiery stream issuing and going forth before him will constitute the sign. Every thing in the moral, political, natural and religious elements, when carefully compared with the word of God, indicate the judge is at the door, and soon the summons will call us all to his bar, there to give a strict account of our stewardship. "For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."—2 Cor. 5: 10. "In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel."—Rom. 2: 16. "The judgment was set, and the books were opened."—Daniel 7: 10.

Rev. 20: 12-14. "And I saw the dead, small and great, stand before God: and the books were opened; and another book was opened, which is the book of life: AND THE DEAD WERE JUDGED OUT OF THOSE THINGS WHICH WERE WRITTEN IN THE BOOKS, ACCORDING TO THEIR WORKS. And the sea gave up the dead which were in it; and death and hell delivered up THE DEAD WHICH WERE IN THEM: AND THEY WERE JUDGED EVERY MAN AC-

CORDING TO THEIR WORKS. And death and hell were cast into the lake of fire. This is the second death."

Dear reader, we can read our fate in the next verse if our names are not written in the book of life. "AND WHO-SOEVER WAS NOT FOUND WRITTEN IN THE BOOK OF LIFE WAS CAST INTO THE LAKE OF FIRE. THIS IS THE SECOND DEATH."

Dear reader, did you ever seek to have your name written in the book of life? In reply to this question you may inquire, how can I attain to this gracious privilege? By repentance for sin, faith in the Lord Jesus, a belief in and obedience to the requirements of the gospel, you obtain the witness of your acceptance, in the language of the apostle, Romans 8: 16; "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ." Ephesians 1: 13; "After that ye believed, ye were sealed with that Holy Spirit of promise." 2 Cor. 1: 22; "Who hath also sealed us, and given the earnest of the Spirit in our hearts." Romans 8: 9; "Now if any man have not the spirit of Christ he is none of his;" therefore if you have not this *seal*, this witness of the Spirit, bearing witness with your spirit, you are none of his; and none but those that are his have their names written in the "book of life." Can you enjoy peace of conscience without it? can you feel secure without it? do you profess to believe the Bible, and are you living without it? do you in reality believe the record God has given? if you do, how can you longer delay to present your body a living sacrifice, to him who gave his life a ransom for you? Haste, the "third woe cometh quickly," a woe on the lukewarm, the cold, formal professor! a woe on those that are at ease in Zion! a woe on those that love pleasure and appetite more than God! a woe on the covetous, money-loving, worldly-minded profes-

sor! a woe on the professor that loves the applause of man more than the cross of the Nazarine! a woe on the tattler, backbiter, mischief-maker! a woe on the slaves to their natural appetites, that prefer the gratification of their morbid, sensual lusts, rather than mortify the deeds of the body, that they might live! a woe on the professor that grinds the face of the poor six days in a week, and goes to church and makes long prayers on Sunday! a woe on the rigid, formal professor, that prides in his precision of doing business, both in and out of church, who hoards up his thousands, cultivates his broad acres, and permits the poor, the widow, and the tender orphan to pine in want! a woe on the men in or out of the church, who take the advantage of the misfortunes of others to enrich themselves! a woe to the watchmen that slumber at their post, and cry peace when woe cometh! the word of God proclaims woe to this generation! woe to the north! woe to the east! woe to the south! woe to the west! The sun of earth is about to set under the calamities of the third woe. Woe to the proud! a woe to all that oppress the hireling in his wages! a woe to all that use false weights, balances and measures! a woe to all that take advantage in buying, selling or settling accounts with those who are incapable of detecting such hypocritical dissembling! a woe to false shepherds, that lead people astray; that call darkness light, and light darkness! a woe to the hireling that lulls his flock to sleep with the sweet lullaby of peace, peace, so pleasing to the carnal propensities of corrupt nature, when God hath never spoken peace! a woe to all extortioners! a woe to all that walk in the counsel of the ungodly! a woe to stumbling-blocks, and all whose names are not written in the book of life! Darkness begins to gather round; hoarse breathings, the unerring precursors of the third woe, among the troubled and excited elements, are now beginning to mutter their dolorous strains in our midst, infusing into the

mind "a looking after those things which are coming on the earth." For years past God in mercy hung his flaming signals in the heavens; he has shown signs in the sun, moon and stars, and now behold the last link in the consecutive chain, "distress of nations and perplexity," as the conflict of ages is about closing up; the crowning consummation of what prophets, apostles, and the Lord Jesus foretold, is doubtless soon to be witnessed; the kingdom of this world is about to become the kingdom of our Lord and his Christ; the Saviour is about to rise up and shut to the door; and the Almighty to "arise and shake terribly the earth." Bride of the Lamb awake. The cry has gone forth, "behold he cometh;" the night of unrest and weeping is almost ended; the foes distress has begun, and the churches rest hasteth. Darkness covers the earth, and gross darkness the minds of the people; the storm will soon sweep wildly around, and the angry elements already seething and foaming in rage, becoming daily more and more exasperated with hatred and anger, will rush the final storm. Christian cheer thee; land is nearing; beyond the raging scenes and tumult of poor earth's rude strife and gory battle-fields, where are seen and heard confused noise, shouts of the warrior, and garments rolled in blood. But little in the future will bloom in the placid, serene atmosphere of the evergreen shore; the rose of Sharon and the lily of the valley of Paradise, where every sight and sound will thrill the glorified natures of the immortal myriads who shall lave perpetually in the exceeding and eternal weight of glory.

"SURELY I COME QUICKLY. AMEN.

EVEN SO COME LORD JESUS,"

IS THE PRAYER OF THY

HUMBLE SERVANT,

S. S. BREWER.

AMEN.

THE JUDGE IS NEAR.

BY S. S. BREWER.

Behold, a voice now cries prepare !
The great decisive day is near ;
It hurries with a rapid pace,
When Christ will judge the human race.
The signs that mark his coming nigh,
In sun, and moon, and stars, and sky,
In time and order did appear,—
Sure heralds of his advent near.

War, gory scourge, has stalked abroad,
Millions have fallen by the sword,
Dark pestilence hath had its reign,
And famine also millions slain ;
Iniquity, as Christ foretold,
Abounds, and love hath long grown cold,
And nations now begin to see
Distress and sad perplexity.

Dark clouds are mantling earth and sky ;
Awake ! prepare, the Judge is nigh.
Soon heaven, as a parchment scroll,
With a great noise away shall roll ;
Then heaven and earth and sea shall shake,
And all the saints of God awake,
As from their graves they rise and sing
Redemption through their coming King.

The faithful watchman lifts his voice
And bids the virgins now rejoice,
And trim their lamps to watch and pray,
And wait the dawn of endless day.
O sinner, wake ! the Judge is near,
In awful state will soon appear ;
If thou wouldst live, to Jesus fly ;
If not prepared you then must die.